śrīmate nigamāntamahādeśikāya namaḥ

श्रीमते निगमान्तमहादेशिकाय नमः

śrīmān veṅkaṭanāthāryaḥ kavitārkikakesarī .
vedāntācāryavaryo me sannidhattāṃ sadā hṛdi ..

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

śrīraṅganāthapādukāsahasram
citrapaddhatiḥ

श्रीरङ्गनाथपादुकासहस्रम्

चित्रपद्धतिः

The following is a humble attempt to describe the wonders of words (citrams) employed by Svāmi Deśikan in the citrapaddhatiḥ of Śrīraṅganāthapādukāsahasram.

Written/compiled by: Bhattarpiraan Paravastu Vilakkudi Sundararajan Varadarajan

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pratiṣṭhāṃ sarvacitrāṇāṃ prapadyĕ maṇipādukām .
vicitrajagadādhāro viṣṇuryatra pratiṣṭhita: .. 1 ..

प्रतिष्ठां सर्वचित्राणां प्रपद्ये मणिपादुकाम् ।
विचित्रजगदाधारो विष्णुर्यत्र प्रतिष्ठित: ॥ १ ॥

I surrender unto the Paaduka, which is the abode of all wonderful things; on which the Lord stands firm - the Lord, who is the very foundation for all worlds of a variety of mysterious phenomena.

Wonder of words (citram) in this verse: अनुप्रास चित्रम् (anuprāsa citram)

AnuprAsa Chitram, which uses alliterations and repetition of similar letters, syllables or sounds. Svāmi Deśikan uses "pra" (in pratiṣṭhāṃ and prapadyĕ) and "vi" (in vicitra and viṣṇur).

śṛṇu te pāduke! citraṃ citrābhirmaṇibhirvibhoḥ .
yugakramabhuvo varṇān yugapadvahase svayam .. 2 ..

शृणु ते पादुके! चित्रं चित्राभिर्मणिभिर्विभोः ।
युगक्रमभुवो वर्णान् युगपद्वहसे स्वयम् ॥ २ ॥

Oh Paaduka! I shall tell You an interesting feature about You. The Lord is well known to have the complexions, white, yellow, green, and black, respectively, in the four yugas. But You have all the colors on You at the same time.

Wonder of words (citram) in this verse: अपशब्दाभास चित्रम् (apaśabdābhāsa citram)

When one hears the word "śṛṇute (śṛṇu te)" used in this shloka, one would think that the word "śṛṇoti" should have been used instead. This potential confusion between what is being stated and what should perhaps be there is called apaśabdam. Therefore, this strange situation is described as apaśabdābhāsam.

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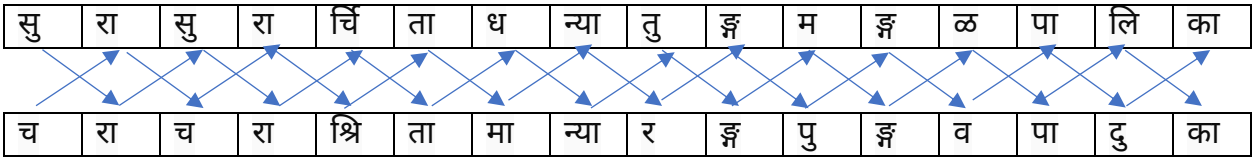
surāsurārcitā dhanyā tuṅgamaṅgaḷapālikā .
carācarāśritā mānyā raṅgapuṅgavapādukā .. 3 ..

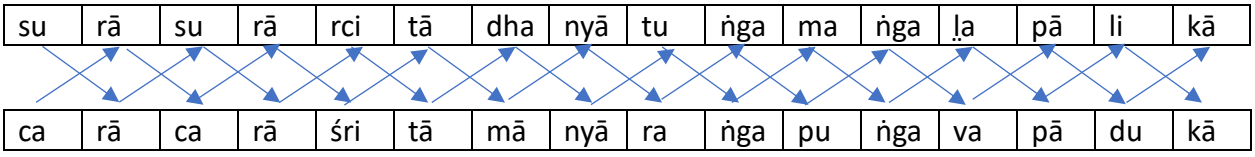
सुरासुरार्चिता धन्या तुङ्गमङ्गळपालिका ।
चराचराश्रिता मान्या रङ्गपुङ्गवपादुका ॥ ३ ॥

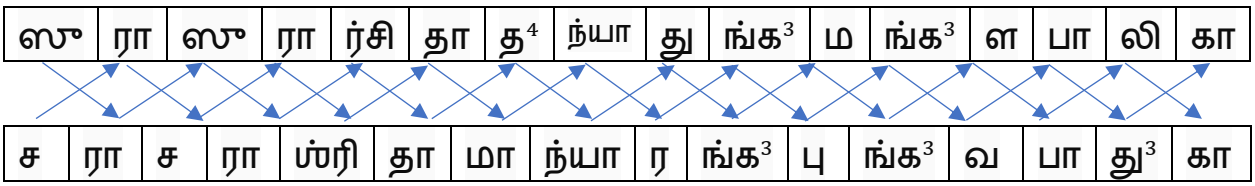
Ranganatha-Paaduka possesses an affluence extraordinary - i.e., the affluence meant by service to the Lord. Devas and Asuras pay homage to it. Paaduka is also capable of safe-guarding our things auspicious. All movables and immovables cling to it. The Paaduka is worshippable to all.

Wonder of words (citram) in this verse: गोमूत्रिकाबन्धम् (gomūtrikābandham).

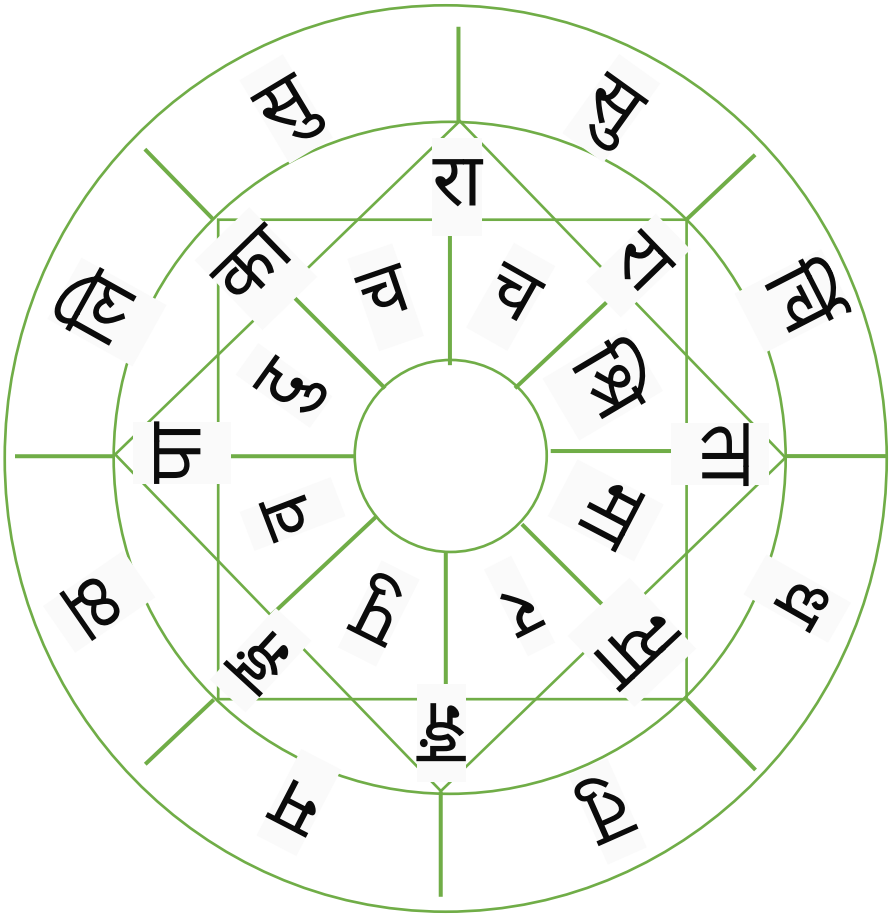
There are 32 letters in this verse starting with "Su " and ending with "kaa". The first and second lines have a symmetry of 16 letters. There is a pattern of relationship between the individual letters in the first and the second lines. The genius of Swamy Desikan in creating symmetries and echos of sounds is abundantly displayed here. The split of the 16 letters in each of the two lines and their sound symmetries to yield the gomūtrikābandham is shown below. Each letter in DevanAgari aksharam has to be put in 16 squares for the two lines to fully appreciate the genius of our AchAryan to generate pleasing acoustic echos & lofty meanings. As can be seen from the picture below, starting with the first square in first row, reading along the chain of arrows yields the first line of the shloka. Similarly, starting with the first square in the second row, reading along the chain of arrows also yields the second line of the shloka:







Seven verses of SrI RanganAtha PaadukA Sahasram have been identified by our AchAryAs for worship on the seven days of the week by the ladies of the house to bring auspiciousness to their families. This verse has been identified for worship on THURSDAYS. Ladies should draw the Dhvichatushka Chakra Bandham formed by three circles and two squares with Lord RanganAthA's Paadukais at the epi-center . Between the 2nd and the innermost circles, two intersecting squares are found in this Bandham. This shlokam should be recited in front of that yanthram (kolam) with bhakthi, while meditating on the glories of the Lord's Paadukais.



padmĕva maṅgaḷasarit pāraṃ saṃsārasantateḥ .
duritakṣĕpikā bhūyāt pādukā raṅgabhūpateḥ .. 4 ..

पद्मेव मङ्गळसरित् पारं संसारसन्ततेः ।
दुरितक्षेपिका भूयात् पादुका रङ्गभूपतेः ॥ ४ ॥

May the Paaduka - which is like Mahalakshmi, in rendering a stream of auspices continuous, in terminating the continuous samsara cycle and in extirpating all sins - be ever for us, for our good!

Wonder of words (citram) in this verse: गूढचतुर्थम् (gūḍhacaturtham):

Here, each of the letters of the fourth quarter (4th paada) of the shloka (i.e., pā du kā ra ṅga bhū pa teḥ) (पा दु का र ङ्ग भू प तेः) can be found scattered and hidden across the previous three quarters (paadas) of the shloka.

अनन्यशरण: सीदन्ननन्तक्लेशसागरे ।
शरणं चरणत्राणं रङ्गनाथस्य संश्रये ॥ ५ ॥

ananyaśaraṇa: sīdannanantakleśasāgare .
śaraṇaṃ caraṇatrāṇaṃ raṅganāthasya saṃśraye .. 5 ..

I have no hope of help other than the Paadukaa. I suffer in the ocean of grief, which is endless. I surrender unto that Paadukaa.

Wonder of words (citram) in this verse: निरोष्ठ्यम् (niroṣṭyam):

The shloka is constructed with the non-labial letters; i.e., none of the letters in the shloka involve touching of the two lips when pronouncing.

At the outset, in a couple of places, like śaraṇaṃ, trANaM, saM(shraye), where there is M, it may seem like the two lips have to touch. However, by the sandhi rules (grammar rules in Sanskrit for formation of compound letters or words from individual letters or words), शरणं + चरण (śaraṇaṃ + caraṇa) becomes शरणञ्चरण (śaraṇañcaraṇa) and hence it is not a labial; similarly the other two also assume a non-labial form in sandhi.

प्रतिभाया: परं तत्त्वं बिभ्रती पद्मलोचनम् ।
पश्चिमायामवस्थायां पादुके! मुह्यतो मम ॥ ६ ॥

pratibhāyā: paraṃ tattvaṃ bibhratī padmalocanam .
paścimāyāmavasthāyāṃ pāduke! muhyato mama .. 6 ..

Oh Paaduka! I pray that You bring to my vision, the para-tattva, the Supreme Lord, with lotus eyes, at the last moment of my life, when death will stare at me, when I will be senseless and in a swooned state.

Wonder of words (citram) in this verse: क्रियावञ्चनप्रहेलिका (kriyāvañcanaprahelikā):

When kriyA padam (verb) is hidden in a sentence, it is called kriyāvañcanam. The playful and artistic use of kriyāvañcana is known as kriyāvañcanaprahelikā. Swamy Desikan uses the word प्रतिभाया: (pratibhāyā:) in this shloka, which in its noun form refers to an image or vision; however, pratibhāyā: here means “please appear before me” and thus fulfils the function of the verb. This is an example of the kriyāvañcanaprahelikā.

याम: श्रयति यां धत्ते यैन यात्याय याच्च या ।
यास्य मानाय यै वान्या सा मामवतु पादुका ॥ ७ ॥

yāma: śrayati yāṃ dhatte yaina yātyāya yācca yā .
yāsya mānāya yai vānyā sā māmavatu pādukā .. 7 ..

May that Paadukaa protect me-
Which Vishnu takes up,
Which bears Vishnu on itself,
Which moves about because of Vishnu,
Which is for Vishnu,
Which originated from Vishnu for His purpose,
Which secures a respectability for Vishnu,
Which is attainable to us from (at) Vishnu.

Wonder of words (citram) in this verse: विवक्षित अनेकनाम वचनम् (vivakṣita anekanāma vacanam):

This means the deception (illusion) caused by the inability to split the phrases into their many forms through the clever use of the seven case terminations defined by the rules of Sanskrit grammar.

Swamy Desikan uses the first letter of the alphabet अ ("a") denoting VishNu and uses all of its seven vibhaktis (case terminations) successively. This type of use of the seven vibhaktis makes anyone stumble except Swamy Desikan, when they attempt to split the verse into individual words with appropriate meanings and ascending vibhaktis.

The split of words is as follows:

(याम् अ: श्रयति) (या अं धत्ते) (या एन याति) (आय या) (आत् च या) ।
(या अस्य मानाय) (या ए वान्या) सा माम् अवतु पादुका ॥

(yām a: śrayati) (yā aṃ dhatte) (yā ena yāti) (āya yā) (āt ca yā) .
(yā asya mānāya) (yā e vānyā) sā mām avatu pādukā ..

चर्या न: शौरिपादु! त्वं प्रायश्चित्तेष्वनुत्तमा ।
निवेश्यसे तत: सद्भि: प्रायश्चित्तेष्वनुत्तमा ॥ ८ ॥

caryā na: śauripādu! tvaṃ prāyaścitteṣvanuttamā .
niveśyase tata: sadbhi: prāyaścitteṣvanuttamā .. 8 ..

Oh Lord's Paaduka! You are unexcelled in moving the Lord to bestow grace on us. We are committing sins continuously and the unexcelled procedure of atonement and expiation for sins is a contemplation on You. Hence Sadhus probably always keep You in their hearts, You of undiminished Sri!

Wonder of words (citram) in this verse: पाद वृत्ति यमकम् (pāda vṛtti yamakam):

yamakam refers to the repetition in the same shloka of words or syllables similar in sound but different in meaning, a kind of rhyme. The two paadams have similar endings with the cluster of words प्रायश्चित्तेष्वनुत्तमा ("prāyaścitteṣvanuttamā"). However, in the first line, it is split as: प्रायश्चित्तेषु अनुत्तमा (prāyaścitteṣu anuttamā), meaning: unexcelled amongst atonements whereas in the second line, it is split as प्रायः चित्तेषु अनुत्तमा (prāya: citteṣu anuttamā), meaning: probably always in the hearts (of saadhus) the one of undiminished (Shri).

रामपादगता भासा सा भाता गदपामरा ।
कादुपानञ्च कासह्या ह्यास काञ्चनपादुका ॥ ९ ॥

rāmapādagatā bhāsā sā bhātā gadapāmarā .
kādupānañca kāsahyā hyāsa kāñcanapādukā .. 9 ..

Paadukaa, which settled on the Feet of Rama protected by its effulgence, the Devas from all their miseries. That gold Paadukaa was dedicated to the Lord by Brahma. It is the protector of Siva. Its dazzling brilliance is unbearable to the sun. (It is unbearable to any but who worship it). For conferring all-round wealth and welfare on Ayodhya kingdom, it came here.

Wonder of words (citram) in this verse: पादानुलोम प्रतिलोमम् (pādānuloma pratilomam):

This is also a kind of yamakam. When one considers this shloka to be made of four quadrants, the first two quadrants have a mirror image effect (palindromes); so do the third and the fourth quadrant.

बाढाघाळीझाटतुच्छे गाथाभानाय फुल्लखे ।
समाधौ शठजिच्चूडां वृणोषि हरिपादुके ॥ १० ॥

bāḍhāghāḷīझāṭatucche gāthābhānāya phullakhe .
samādhau śaṭhajiccūḍāṃ vṛṇoṣi haripāduke .. 10 ..

Oh Lord's Paadukaa! Firm sins, in their numerous hordes, constitute a dense forest of bushes and herbs. When they are removed, it is a clear space. Such a cleansed heart is necessary for yoga to succeed. That was Nammaazhvaar. You sat on his head so as to make way for the delivery of his holy hymns for the benefit of the world.

(or, alternate meaning)

The cleansed, pure heart of Nathamuni was fit for yoga practice. The holy hymns of Nammaazhvaar were delivered to him. And from then on, it benefits the whole world; also by You (as Satakopa) sitting on the heads of all people.

Wonder of words (citram) in this verse: अपुनरुक्त व्यञ्जनम् (apunarukta vyañjanam):

apunarukta vyañjanam means “unrepeated consonants.” In this shloka, all 32 letters are different consonants – there is no repetition of any of the letters.

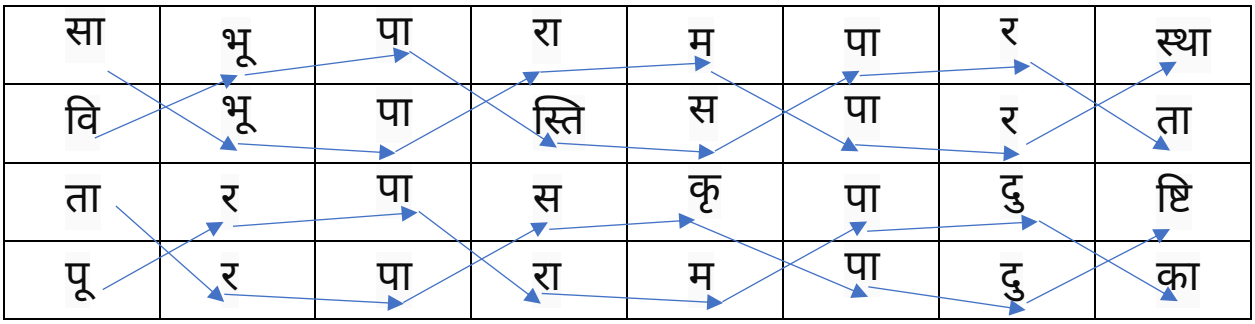
सा भूपा रामपारस्था विभूपास्तिसपारता ।
तारपा सकृपा दुष्टिपूरपा रामपादुका ॥ ११ ॥

sā bhūpā rāmapārasthā vibhūpāstisapāratā .
tārapā sakṛpā duṣṭipūrapā rāmapādukā .. 11 ..

Oh That Paaduka! How potent it is! It constitutes the very extreme limit of a worship-ritual of the Lord, since no such worship is regarded as complete without homage to the Paaduka. It protects the Lord (who is implied in the pranava mantra), during His strolls from thorn and stone. With great pity on us, it drinks off all our defects and sins. So great is Rama Paaduka. It is at the feet of Rama-it is the most delectable object of enjoyment for a soul.

Wonder of words (citram) in this verse: मुरज बन्धम् (muraja bandham):

Muraja means a large drum. Muraja bandham refers to a verse arranged artificially in the form of a drum. The 32 letters of this verse split across four paadAs, consisting of 8 letters each, take on the shape of a long drum with its characteristic symmetries of the leather ropes seen on the body of the drum. Reading along the ropes in the direction of the arrows yields the same shloka.



कारिका न न यात्राया या गेयास्यस्य भानुभा ।
पादपा हह सिद्धासि यज्ञाय मम साञ्जसा ॥ १२ ॥

kārikā na na yātrāyā yā geyāsyasya bhānubhā .
pādapā haha siddhāsi yajñāya mama sāñjasā .. 12 ..

The Lord's Feet, by their effulgence, would dispel the darkness of all the worlds. For those Feet to go to places, Your help is essential. One will have to praise this unique privilege You enjoy. Nevertheless, You have come here to me, being ready for receiving my ablutions and other kinds of homage. What a wonderful thing!

Wonder of words (citram) in this verse: अनतिरिक्त पद तदर्थानुलोम प्रतिलोमम् (anatirikta pada tadarthānuloma pratilomam):

"anatirikta" means unsurpassed. anulomam stands for natural order and pratilomam refers to the reverse order. The sabda citram has an unsurpassed symmetry in the sounds that it makes, when read repeatedly. Also, the pratiloma (Reverse) paadam of this shloka has the same meaning of the regular (krama) paadam befitting the sabda cithram chosen by Swamy Desikan – the pratiloma is as below:

साञ्जसा मम यज्ञाय सिद्धासि हह पादपा ।
भानुभास्यस्य या गेया यात्रया न न कारिका ॥

sāñjasā mama yajñāya siddhāsi haha pādapā .
bhānubhāsyasya yā gĕyā yātrayā na na kārikā ..

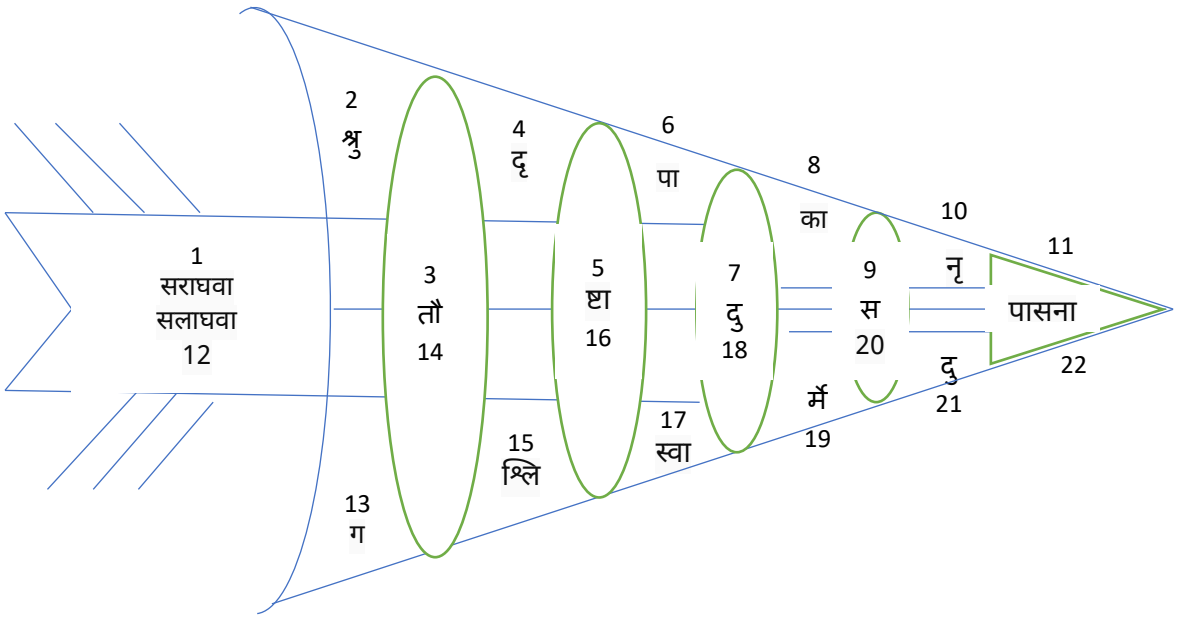
सराघवा श्रुतौ दृष्टा पादुका सनृपासना ।
सलाघवा गतौ श्लिष्टा स्वादुर्मे सदुपासना ॥ १३ ॥

sarāghavā śrutau dṛṣṭā pādukā sanṛpāsanā .
salāghavā gatau śliṣṭā svādurme sadupāsanā .. 13 ..

The Paaduka is an excellent dish, delectable for me, to contemplate on-the Paaduka, that shines at the Sruti's head (It is the subject of the Vedas), the one that was inseparable from Rama, the one that ascended the throne, when Rama went to the forest; the one that stuck to the Lord's Feet and achieved many things in an easy, listlessly sportive manner. I enjoy relishing that Paaduka!

Wonder of words (citram) in this verse: शर बन्धम् (śara bandham):

śara bandham is the architecture of a flying arrow. It has a sharp tip and a distinct tail ; its five intermediate parts are linked by four individual aksharAs to form the full body of the arrow as seen below:



काव्यायास्थित मावर्ग व्याजयातगमार्गका ।
कामदा जगतः स्थित्यै रङ्ग(रंग)पुङ्गवपादुका ॥ १४ ॥

kāvyāyāsthita māvarga vyājayātagamārgakā .
kāmadā jagataḥ sthityai raṅgapuṅgavapādukā .. 14 ..

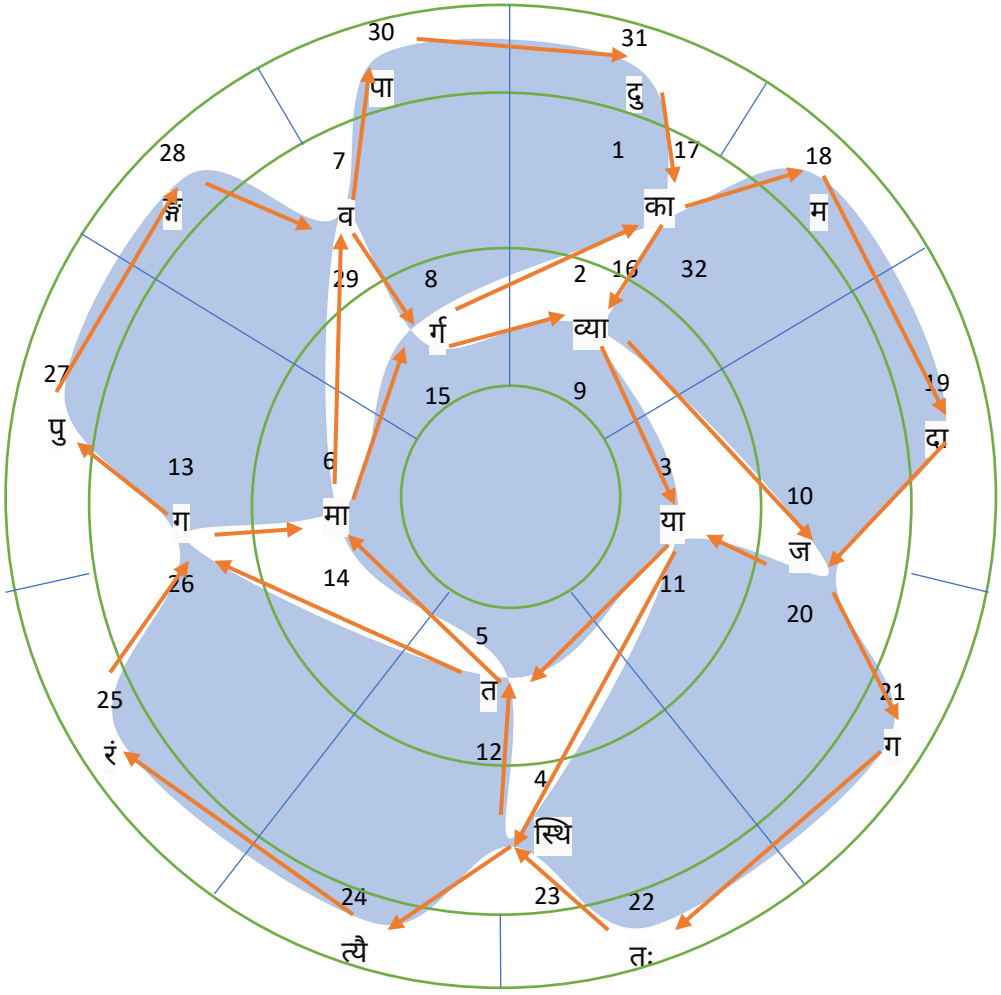
The path on which the Paaduka travels shines in brilliance. (Its path is the one following the footsteps of one - namely Bharata - who went to Rama's camp, by reason of his having spurned the rulership of the Kosala nation). It is one which grants all that one wants. The Paaduka of Rama well merits the reputation of being the cause of birth of epics like Ramayana.

Wonder of words (citram) in this verse: गरुड गति चक्र बन्धम् (garuḍa gati cakra bandham):

The Garuda gati chakra bandham can be represented in two geometric patterns:

(1) Four circles with an empty center (inner-most) circle and 5 lines starting from the periphery of that inner circle and reaching out to the outermost circle. Traverse along the red arrows (which are the letters of the shloka starting with का as the start - # 1) till #32, and this defines a wonderful pattern - the shaded region - and the boundary of this region, the path defined by the red arrows in the number order, is the flight path preferred by garuda bhagavaan (garuḍa gati)!

Each of the 8 letters in the first paada (काव्यायास्थित मावर्ग) is shared as they all occur in another place in the shloka, and this enables the construction of the garuḍa gati pattern. Wonderful!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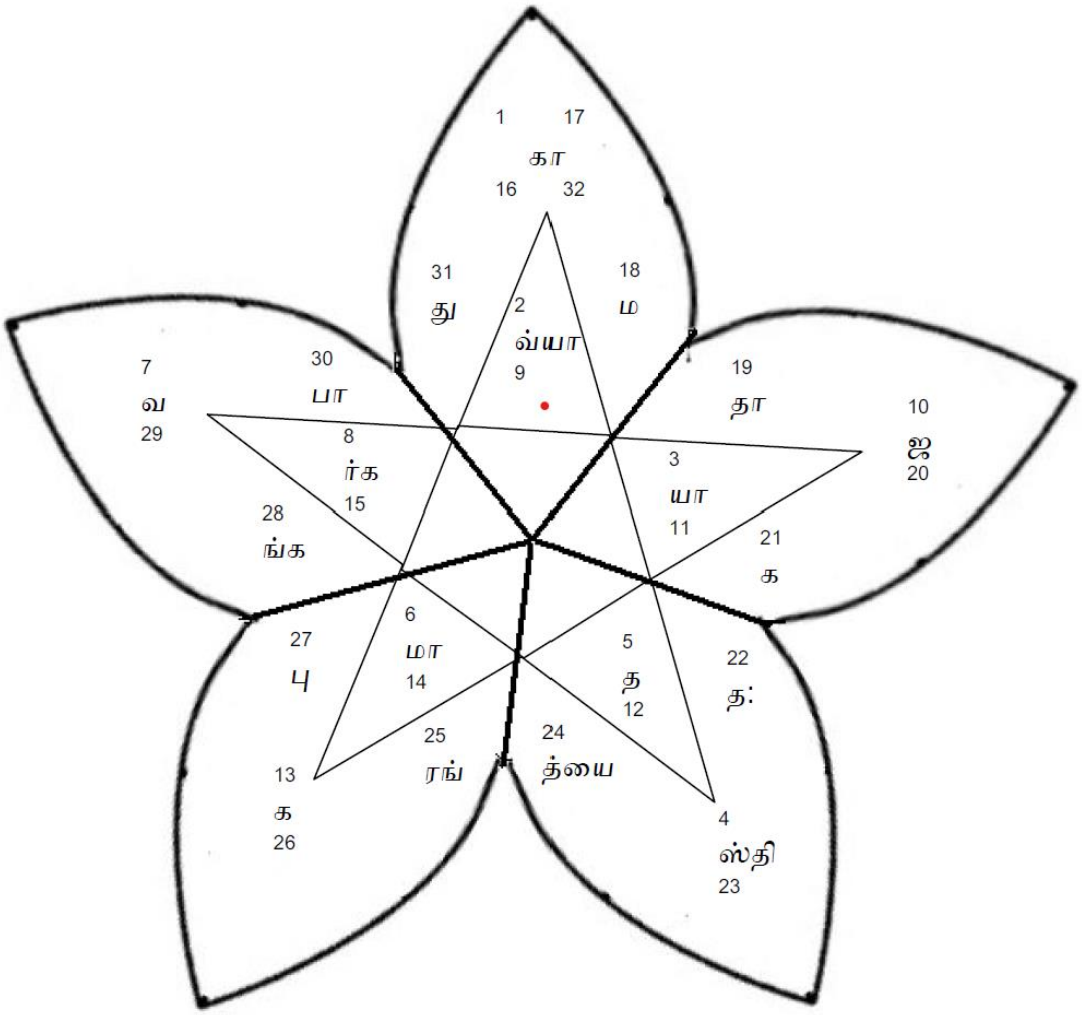
5
त
25
21
रं
ग
12
4
स्थि
24
23
22
त्यै
तः

(2) Five linked lotus petal shaped patterns with a common axis with two intersecting triangles formed by lines drawn from the center of those five lotus petals.



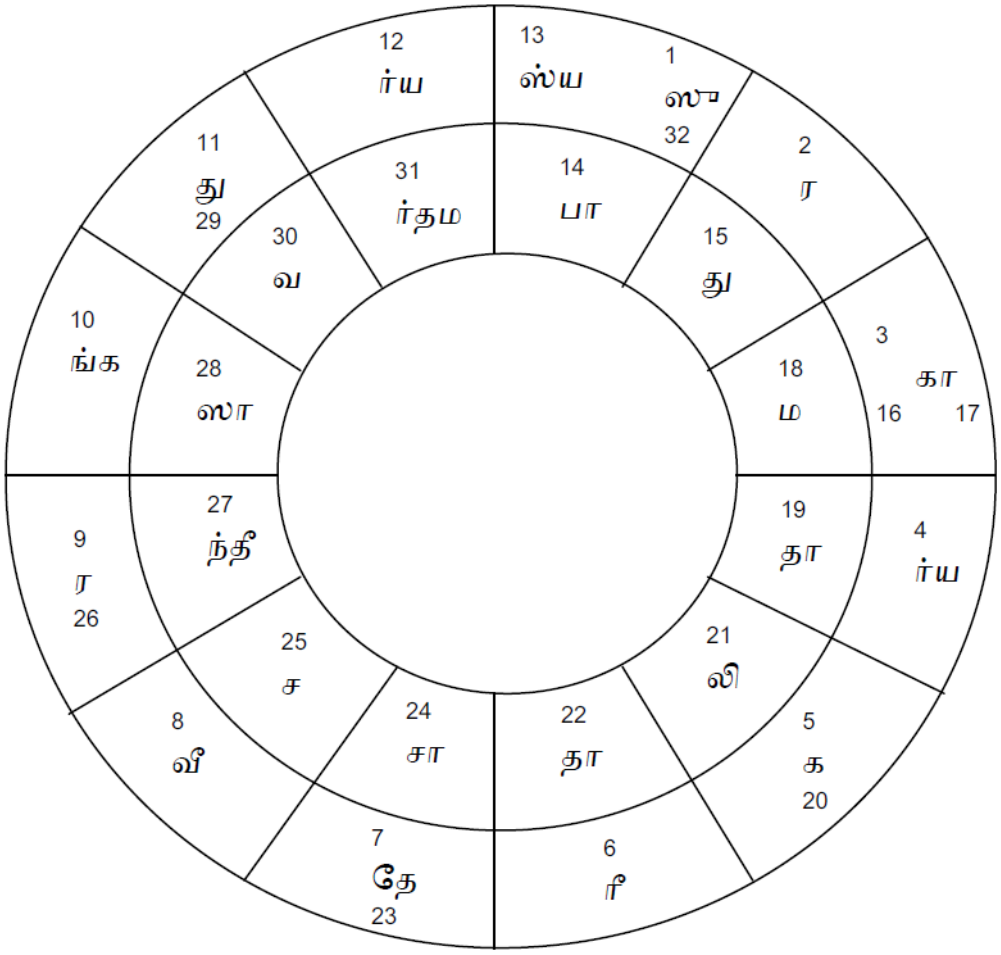
सुरकार्यकरी देवी रङ्गधुर्यस्य पादुका ।
कामदा कलितादेशा चरन्ती साधुवर्त्मसु ॥ १५ ॥

surakāryakarī devī raṅgadhuryasya pādukā .
kāmadā kalitādĕśā carantī sādhuvartmasu .. 15 ..

Ranganatha Paaduka - Good Paaduka, it can be referred to, as It does the Devas' works. It grants whatever one asks for. It issues orders conducive to the society. It passes through good paths. It is divine in all respects, like the Sruti (Veda).

Wonder of words (citram) in this verse: द्विशृङ्गाटक चक्र बन्धम् (dviśṛṅgāṭaka cakra bandham):

The outer circle of this Bandham has the portion of the first paadam barring the last four aksharams (Surakaarya-karee Devee Rangadhurya). The inner circle has also 12 aksharAs - it is however tied together in a specific pattern with aksharAs in the outter circle to form a coherent pattern of words seen in the second paadam.



भरताराधितां तारां वन्दे राघवपादुकाम् ।
भवतापाधितान्तानां वन्द्यां राजीवमेदुराम् ॥ १६ ॥

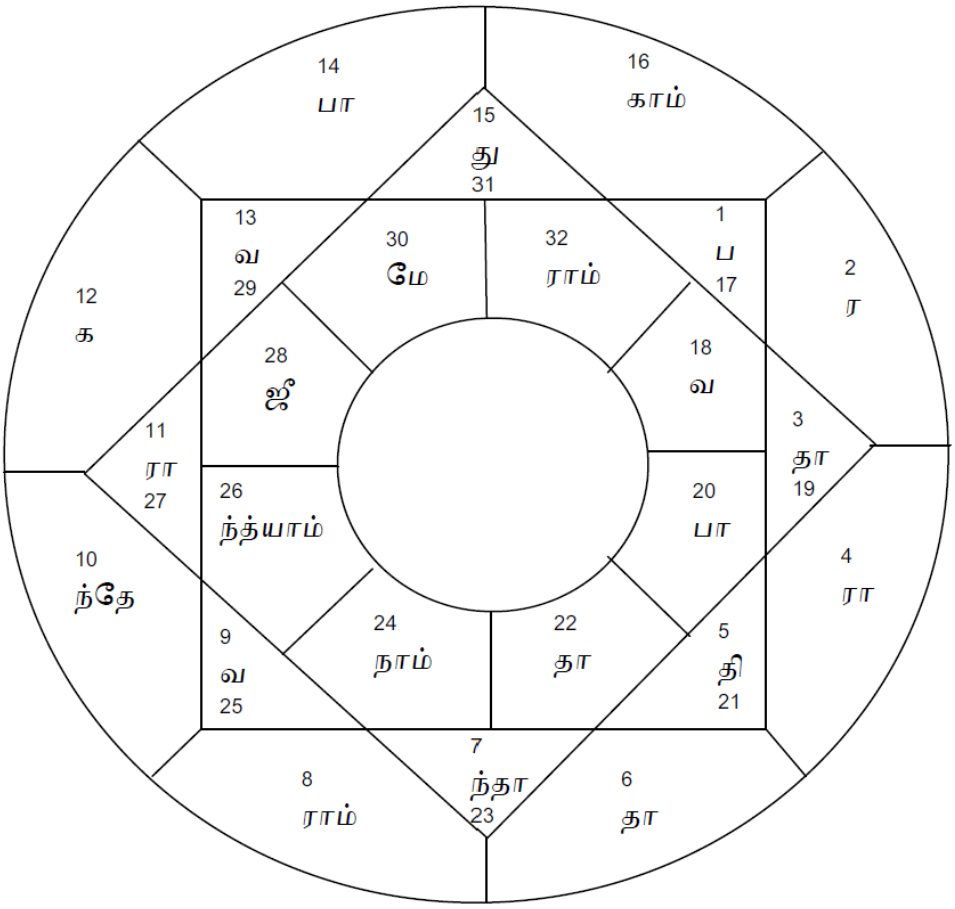
bharatārādhitāṃ tārāṃ vande rāghavapādukām .
bhavatāpādhitāntānāṃ vandyāṃ rājīvamedurām .. 16 ..

I pray to Rama's Paaduka, Which was reverentially worshipped by Bharata, Which is of highest potency, Which is worthy of worship by any one who has suffered samsara misery and mental agony; and Which is surrounded by lotus flowers dedicated in ritual oblation.

Wonder of words (citram) in this verse: द्विचतुष्क चक्र बन्धम् (dvicatuṣka cakra bandham):

This shloka is intended for worship on MONDAYS by the ladies of the house.

Chatushkam means an entity consisting of four units. Dvichatushkam refers hence to twice the set of four, i.e. eight. There are 8 triangles in this geometric pattern that gives the chakram its name.



कादुपास्यसदालोका कालोदाहृतदामका ।
कामदाध्वरिरंसाकाकासा रङ्गेशपादुका ॥ १७ ॥

kādupāsyasadālokā kālodāhṛtadāmakā .
kāmadādhvariraṃsākākāsā raṅgeśapādukā .. 17 ..

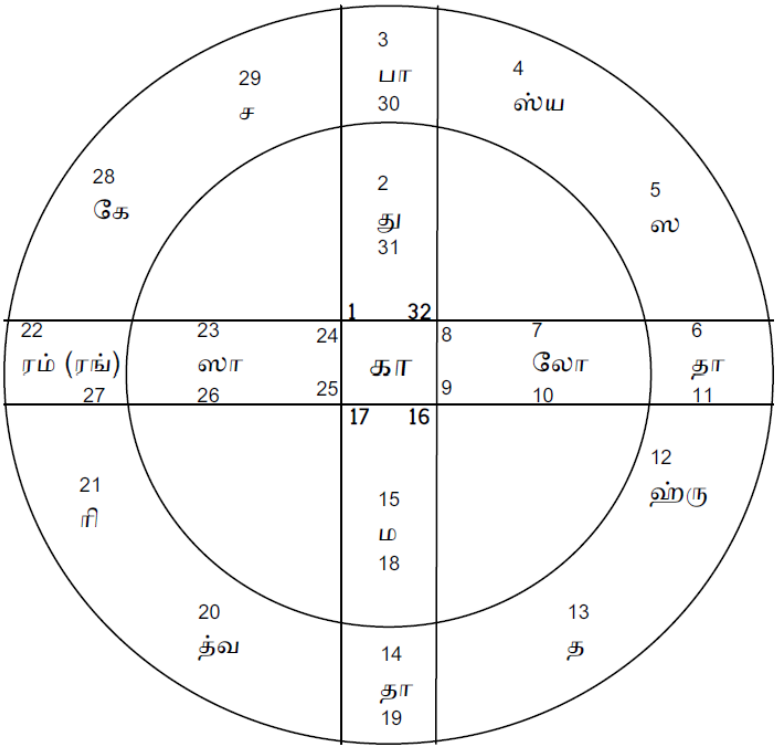
The Paaduka is contemplated upon by sages (who devote to meditation in absolute renunciation, living on mere water-drinking) as a halo-marked object. It shines with garlands dedicated to it. It gets to the walking operation - the Lord taking it at His free will to go to desired places. The Paaduka of Lord Ranganatha grants to us all we ask for.

Wonder of words (citram) in this verse: चतुरर चक्र बन्धम् (caturara cakra bandham), also depicted in अष्ट दळ पद्म बन्धम् (aṣṭa daḷa padma bandham).

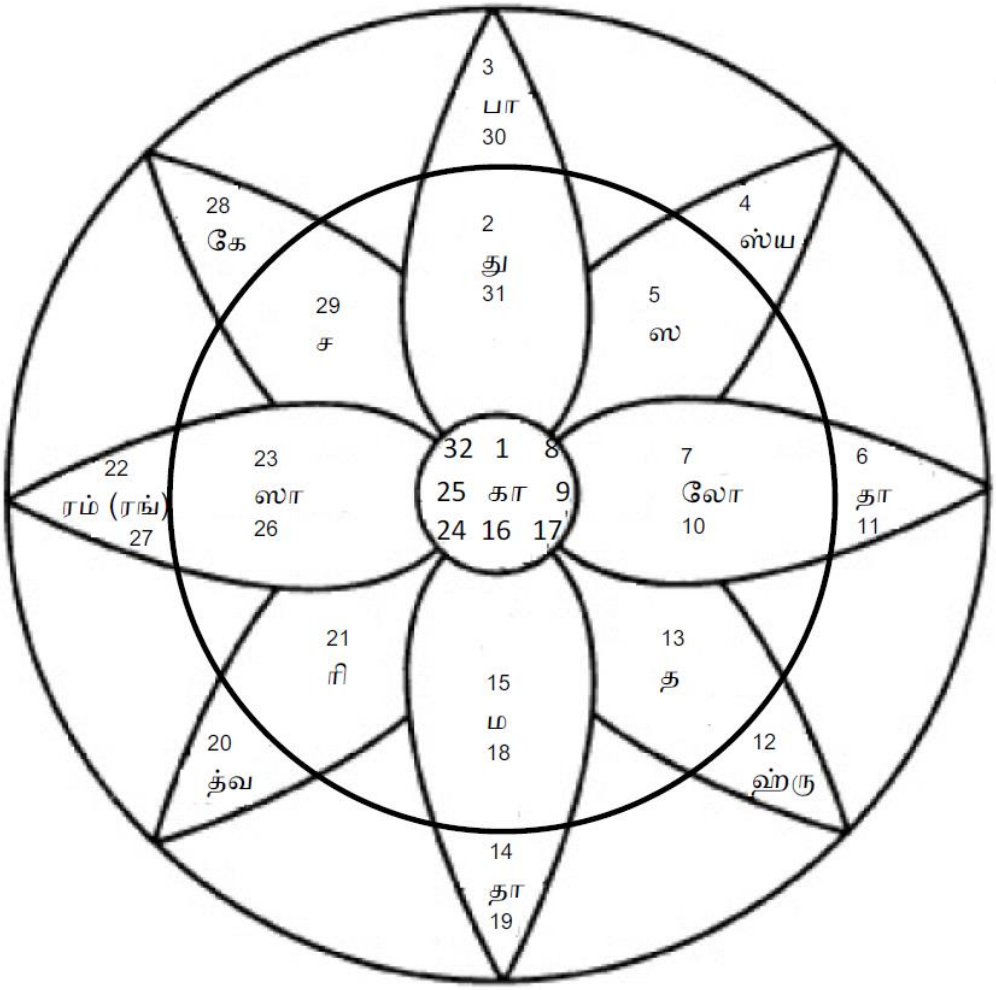
caturara cakra bandham is a four-armed (4-spokes) chakra. The aṣṭa daḷa padma bandham is an eight-petalled lotus.

This eight-petalled lotus pattern is used by the ladies of the house for worship on WEDNESDAYS. The letters of the shloka are removed during the household use and the letter का found at the center of the yantram is replaced by SrI Raama PaadukAs.

चतुरर चक्र बन्धम् (caturara cakra bandham) is drawn as below:



The aṣṭa daḷa padma bandham is drawn as below:



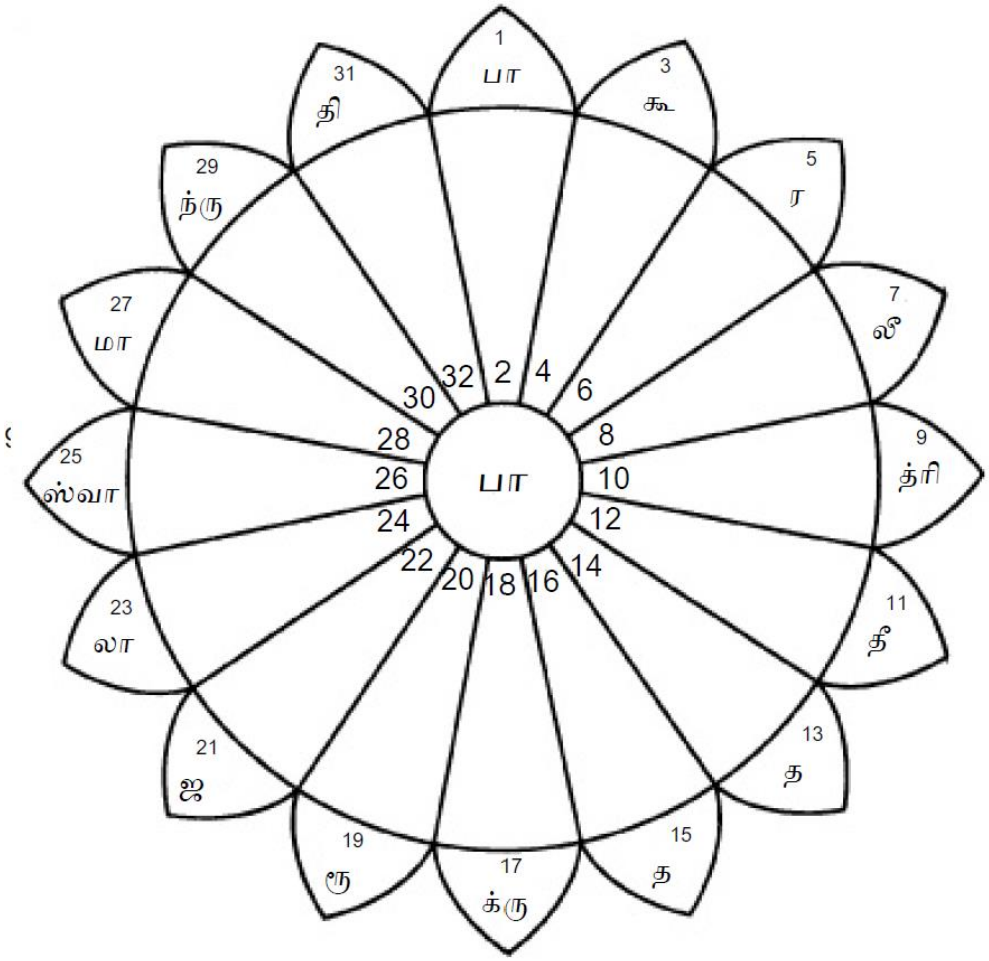
पापाकूपारपाळीपा त्रिपादीपादपादपा ।
कृपारूपा जपालापा स्वापा मापान्नृपाधिपा ॥ १८ ॥

pāpākūpārapāḷīpā tripādīpādapādapā .
kṛpārūpā japālāpā svāpā māpānnṛpādhipā .. 18 ..

The Paaduka of the Lord of Paramapada is capable of swallowing (and extirpating) the rows of oceans of sins that we have accumulated. It is an embodiment of supreme mercy. The singing of Paaduka's greatness is as potent a purifier of self as chanting of mantras (like Ashtaakshara). Notwithstanding all this, it is readily accessible and easily worshippable. It is like the Queen over all kings, so coronated duly. I resorted to it and it saved me effectively.

Wonder of words (citram) in this verse: सकर्णिक षोडश दळ पद्मम् (sakarṇika ṣoḍaśa daḷa padmam):

This is in the form of sixteen lotus petals. The space occupied by "Paa" at the epi-center is known as KarNikai.



स्थिरागसां सदाराध्या विहताकततामता ।
सत्पादुके! सरासा मा रङ्गराजपदं नय ॥ १९ ॥

स्थिता समयराजत्पा गतारा मादके गवि ।
दुरंहसां सन्नतादा साध्यातापकरासरा ॥ २० ॥

sthirāgasāṃ sadārādhyā vihatākatatāmatā .
satpāduke! sarāsā mā raṅgarājapadaṃ naya .. 19 ..

sthitā samayarājatpā gatārā mādake gavi .
duraṃhasāṃ sannatādā sādhyātāpakarāsarā .. 20 ..

Oh Paaduka of the Lord who is meant by the word 'Sat'! The worst of sinners can worship You and benefit. You ward off all evil happenings, which are inherently grief-causing. What a melodious walk You possess! You diligently keep guard in respect of people who stick to the righteous path with pure activities. You remain in an effulgent site with SRI, unique to You, granting affluence to the worshippers. You remove the pitiable condition that accrues to sinners. You make the strolls pleasing and relaxing to the Lord, when He has to go out. May You please lead me on to Lord Ranganatha's Abode!

Wonder of words (citram) in this verse: चतुरङ्ग तुरङ्ग पद बन्धम् (caturaṅga turaṅga pada bandham):

These two shlokas are to be read together as one set. Chaturanga means a chariot and Turanga means a horse. These two shlokas fit like a horse-drawn carriage as a unit. The verse moves like the steps of a horse drawing the chariot. The geometric representation of the first verse and its relationship (symmetry) to the subsequent verse shows the Turanga Padha kramam. The 32 aksharams have to be presented in a 8x4 mode to appreciate this kramam (sequence).

There are 32 aksharams in the shloka 30.19 (929) as well as in shloka 30.20(930). One has to position the 32 aksharams of the first shloka in four rows. Then one has to use the movement regulations of a horse (starting with 1 and along the move arrows/paths to the next number as indicated in the diagram below) in the chess game (chaturangam). That movement is to jump to the next position and from there gallop to every position in the board. As can be seen, reading the letters at each of the successive positions, we get the second shloka. We can repeat the same process again for another similar four rows below. The movement sequence is such that the horse never visits the same square twice, and covers each and every square in the chess board.

1 ஸ்தி	30 ரா	9 க	20 ஸாம்	3 ஸ	24 தா	11 ரா	26 த்யா
16 வி	19 ஹ	2 தா	29 க	10 த	27 தா	4 ம	23 தா
31 ஸ	8 த்பா	17 து	14 கே	21 ஸ	6 ரா	25 ஸா	12 மா
18 ரங்	15 க	32 ரா	7 ஜ	28 ப	13 த	22 ந்ந	5 ய

1 ஸ்தி	30 ரா	9 க	20 ஸாம்	3 ஸ	24 தா	11 ரா	26 த்யா
16 வி	19 ஹ	2 தா	29 க	10 த	27 தா	4 ம	23 தா
31 ஸ	8 த்பா	17 து	14 கே	21 ஸ	6 ரா	25 ஸா	12 மா
18 ரங்	15 க	32 ரா	7 ஜ	28 ப	13 த	22 ந்ந	5 ய

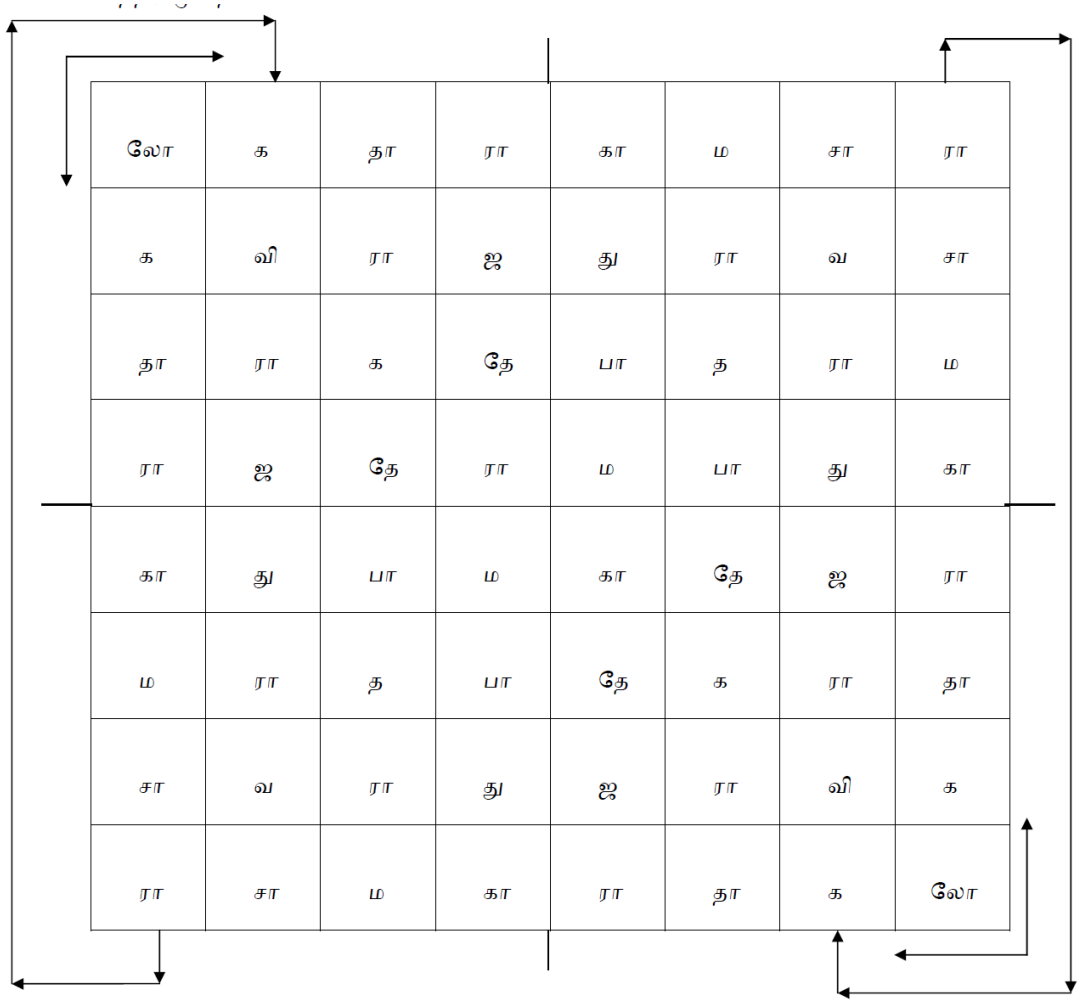
लोकताराकामचारा कविराजदुरावचा ।
तारा गते पादराम राजते रामपादुका ॥ २१ ॥

lokatārākāmacārā kavirājadurāvacā .
tārā gate pādarāma rājate rāmapādukā .. 21 ..

The Paaduka of Lord Rama is capable of providing salvation to the whole world. Its movements are lovable to all viewers. Master-poets (like Valmiki) can hardly achieve a complete praise-poem on it. It has sweet melody and effulgence. (It brings to our doorstep the Lord's Feet!) So much is the greatness of the Paaduka! Yes, Yes!

Wonder of words (citram) in this verse: अर्ध भ्रमक यमक बन्धम् (ardha bhramaka yamaka bandham):

In this geometric pattern, there are 64 squares(8 by 8) made up of 8 rectangles. The 32 aksharAs of this verse fit sequentially into the first 4 rectangles. The remaining 4 rectangles accommodate the reverse form of this shloka starting from akshara 32 and ending in akshara one.



जयामपापामयाजयामहे दुदुहे मया ।
महेशकाकाशहेमपादुकामम कादुपा ॥ २२ ॥

jayāmapāpāmayājayāmahe duduhe mayā .
maheśakākāśahemapādukāmama kādupā .. 22 ..

The PaadukA helps the Moksham seekers in case they lack the perfection in their state of renunciation and conquest of senses. The PaadukA grants luckless candidates the reward of success. It removes diseases of body as well as the mind. It grants protection to those who cherish the correct feeling to them as possessions of the Lord Himself. It helped Rudra, when he plucked a head of (his father) Brahma (and incurred mahA paapam). It shines on the head of great ones like Indra. With great mercy, it removes their sorrows. Those golden Paadukais are associated with the Lord's feet and I derive benefit from that. I "milk" the cow of PaadukA for desired results, during the Lord's festivities (like BrahmOthsavam et al).

Wonder of words (citram) in this verse: सर्वतो बन्धम् (sarvato bandham):

Here, each quarter of the shloka (8 letters) is palindromic (i.e., reads the same forwards and backwards) – e.g., first 8 letters being ज या म पा पा म या ज read the same in both directions, and so also, the next three sets of 8 letters individually.

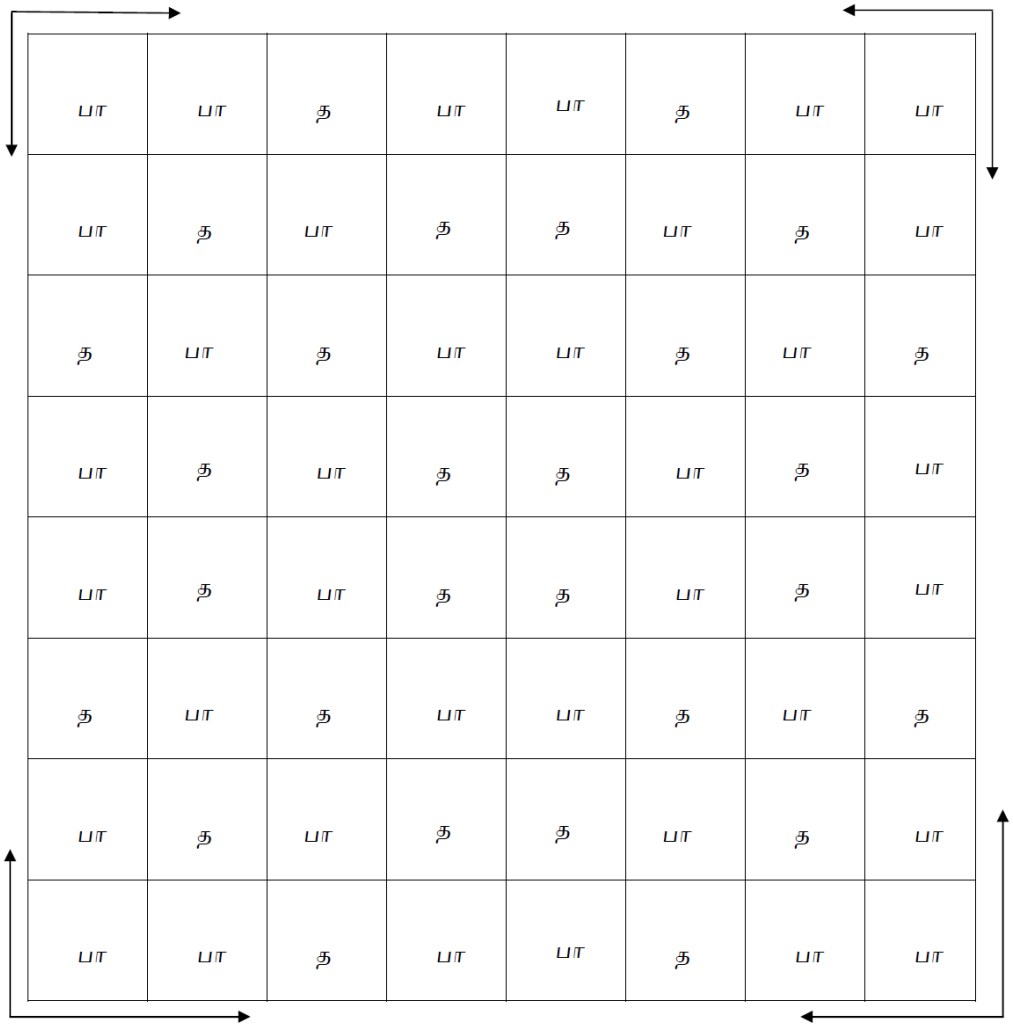
पापात् अपापात् अपापा अपादपाददपादपा ।
दपादपापादपादपादपा ददपादपा ॥ २३ ॥

pāpāt apāpāt apāpā apādapādadapādapā .
dapādapāpādapādapādapā dadapādapā .. 23 ..

The PaadukA makes us sinless; it bestows luster to the Lord's feet (It confers an effulgence to individual souls, which are aspects of the Lord). Its ablution water is capable of protection in respect of those who perform the service of respectfully inserting the PaadukA into the Lord's feet. Interestingly, it confers protection to the Lord's feet, which are the source of protection to all the worlds and of annihilation of all of one's sins. Those PaadukAs saved me from sins!

Wonder of words (citram) in this verse: द्वयज्ञाल सर्वतो बन्धम् (dvayajñāla sarvato bandham):

This shloka is recited on SUNDAYS by the ladies of the house. This sabdha chitram can be represented either as an 8x8 square or as an ashTa daLa padmam housing a circle and a chaturdaLa padmam. This entire shloka is made up only of 2 aksharams: da and pA.



कोपोद्दीपकपापेऽपि कृपापाकोपपादिका ।
पूदपादोदकापादोद्दीपिका कापि पादुका ॥ २४ ॥

kopoddīpakapāpe'pi kṛpāpākopapādikā .
pūdapādodakāpādoddīpikā kāpi pādukā .. 24 ..

The Paaduka commends, by its pity, even a worst sinner, who has incited an extreme state if fury in the Lord by reason of his sins, and gets perfect forgiveness through ripe grace of the Lord. It is the Paaduka that gives lustre to the Feet of the Lord - which are rightly famous for the stream of Ganga water flowing from them, which is 'Sripada Tirtha' of the Lord and which is most purifying. How could one ever praise the Paaduka in full!

Wonder of words (citram) in this verse: त्रय्यक्षर बन्धम् (trayyakṣara bandham):

The trayyakṣara bandham here uses the three aksharAs (ka , pa , da) in different forms.

ततातत्तातितत्तेता तातताीतेतितातितुत् ।
तत्तत्तत्तातताततता ततेतातेततातुता ॥ २५ ॥

tatātattātitattetā tātatītetitātitut .
tattattattātatitatā tatetātetatātutā .. 25 ..

The itinerary of the Paaduka is vast. It excels th Lord Himself in its enjoyability and its status of being kept as the Goal of life. It will destroy with a great fury all the unhappy visitations (such as excessive rain, drought, pestilence, foreign invasion etc.) called eeti pain. The Paaduka has ordained all things with their respective characteristics to be subservient to it. This kind of affluence of the Paaduka has a vast extent, all available to the devotee at the will of the Paaduka. It showers a bliss of experience by virtue of melodies, as from the Veena. That Paaduka, which has joined the Father of Manmatha, is like a Father to us all-sharing in our mirth and grief.

Wonder of words (citram) in this verse: एकहल्क बन्धम् (ekahalka bandham):

This shloka contains only one "hal" sound (ta) and hence is known as Ekahalka bandham.

यायायायायायायायायायायायायाया ।
यायायायायायाया या या या या या या या ॥ २६ ॥

yāyāyāyāyāyāyāyāyāyāyāyāyāyāyā .
yāyāyāyāyāyāyāyā yā yā yā yā yā yā yā .. 26 ..

That Paaduka, which collected revenue, being in the throne, which ensures auspices for the devotees, which is the benefactor of True Wisdom on evotees, which kindles a yearning for the good things of life (which makes the devotee look to itself as the Supreme Deity), which wipes out enemies (also the sins of the devotees), which after attaining the Lord's Feet is for His travels, which helps bring the Lord to us, and which is the Supreme Aid for the jivas reaching the Highest Goal, that Paaduka has the distinction of solely being for the Lord.

Wonder of words (citram) in this verse: एकस्वर व्यञ्जनम् (ekasvara vyañjanam). It also has the following citrams:

महा यमकम्, एक स्वर चित्रम्, एक वर्ण चित्रम्, द्विस्थान चित्रम्, श्लोकानुलोम प्रतिलोम गति चित्रम्, गोमूत्रिका, सर्वतोभद्रम्, कङ्कण बन्धम्, मुरज बन्धम्, पद्म बन्धम्,अर्ध यमकम्, पाद चतुरावृत्ति यमकम्, पादार्ध अष्टावृत्ति यमकम्, एकाक्षर त्रिंशदावृत्ति यमकम्

mahā yamakam, eka svara citram, eka varṇa citram, dvisthāna citram, ślokānuloma pratiloma gati citram, gomūtrikā, sarvatobhadram, kaṅkaṇa bandham, muraja bandham, padma bandham,ardha yamakam, pāda caturāvṛtti yamakam, pādārdha aṣṭāvṛtti yamakam, ekākṣara triṃśadāvṛtti yamakam

This shloka contains only one svaram, one aksharam repeated 32 times.

"yaa aayAya " (that Paadukai which toils for the gain of the aashritAs as well as that of the Lord); " yaa aayAya " (That Paadukai , which strives for the gains of the aashritAs in the areas of enhancing their tattva jn~Anam , destroying the enemies of the aashritAs , perfecting their ParadevatA (Sriman NaarAyaNa's) aarAdhanam for protecting their prapatti). For these reasons, the Paadukais have gained the sambandham of their Lord (aayAya A yaayA). They become the objects used in BhagavAn's sancAram (yAyAya). They bring the Lord near during antima dasai or during the time of dangers to aastritAs (aayAyAya). The Paadukais enhance and perfect Bhagavat Kaamam in aasritAs(aaya + aayA). Those Paadukais become sEsha bhUtam (being loyal servants to their Lord) for these reasons of helping both the aasritAs and their Lord (saa yAyA yaa aaya).

रघुपतिचरणावनी तदा विरचितसञ्चरणा वनीपते ।
कृतपरिचरणा वनीपकैर्निगममुखैश्च रणावनीगता ॥ २७ ॥

raghupaticaraṇāvanī tadā viracitasañcaraṇā vanīpate .
kṛtaparicaraṇā vanīpakairnigamamukhaiśca raṇāvanīgatā .. 27 ..

At the time when Viswamitra sought Rama's help, the Paaduka embarked on an errand through the forests. It took upon itself a fight with the demons, Subaahu and Maricha, to protect the yajna. Both seekers of returns and Vedic seers perform pleasing services to the Paaduka.

Wonder of words (citram) in this verse: पाद चतुष्टय भाग वृत्ति यमकम् (pāda catuṣṭaya bhāga vṛtti yamakam). It means repetition in all four paadams of the shloka – in this shloka, चरणावनी (caraṇāvanī) is repeated in all the four paadams.

दत्तकेळिं जगत्कल्पनानाटिकारङ्गिणा रङ्गिणा रङ्गिणा ।
तादृशे गाधिपुत्राध्वरे त्वां विनापादुका पादुका पादुका पादुका ॥ २८ ॥

dattakeḷiṃ jagatkalpanānāṭikāraṅgiṇā raṅgiṇā raṅgiṇā raṅgiṇā .
tādṛśe gādhiputrādhvare tvāṃ vināpādukā pādukā pādukā pādukā .. 28 ..

Oh Paaduka! The world-creation is a stage-play as it were. The Lord who does it is no mean actor. He has none to excel Him. He is indeed the Lord of Srirangam. When He entered the battle-field to kill the demons and protect the Sage's yajna, You regaled Him and He regaled You. And what other force could have achieved the feat of yaga-protection and annihilation of evil factors, except You, who thereby conferred good and blessed life to all concerned?

Wonder of words (citram) in this verse: पाद भाग चतुरावृत्तिः (pāda bhāga caturāvṛttiḥ) – this means repetition in parts of the paadams. At the end of each of the two paadAms , the words raṅgiṇā and pādukā are repeated four times.

SrI RanganAthan is known for the play of creating the world of sentients and insentients from His dance stage in SrIrangam (Jagath kalpanA nATikA RangiNA). This Rangan is ArangiNan (there is no one to choreograph the Supreme dancer). The Paadukais have the power conferred on them by the dancer of Rangam, who is the other form of Raamachandran (RangiNA RangiNa datta kELim). Oh Paaduke! Who else other than You among the Paadukais could have saved the Yaagam of Sage ViswAmitrA (kaa u paadukA tAdrusE gaadhiputra adhvare apAt?)

पादपापादपापादपापादपा पादपापादपापादपाऽपादपा ।
पादपापादपापादपापादपापादपापादपापाऽऽदपा पादपा ॥ २९ ॥

pādapāpādapāpādapāpādapā pādapāpādapāpādapā'pādapā .
pādapāpādapāpādapāpādapāpādapāpādapāpā''dapā pādapā .. 29 ..

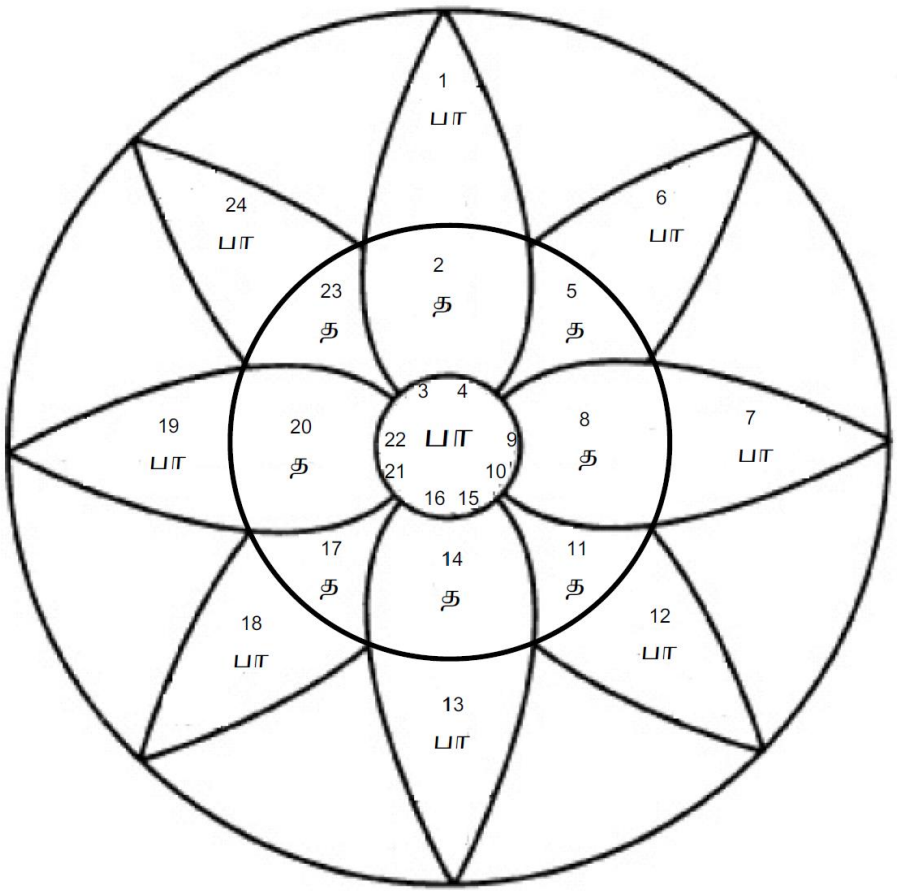
The PaadukA purifies all movables and immovables of sins by means of its ablution water. The PaadukAs take care of the beings in the leela vibhUthi as well as those (MuktAs and NityAs) of SrI Vaikunta. The PaadukA does good to those dutiful persons who kindly take care of their parents as their duty and abandons those people, who forsake this duty. The PaadukAs enhance the worth, stock of self-restraint and equanimity in the fortunate ones given to the drink of the nectar of the Lord's delectable qualities. The PaadukAs dry up by its radiations, the enemies of its devotees and helps all, like Indra to discharge their respective duties of their respective offices.

Wonder of words (citram) in this verse: षोडशावृत्ति यमकम् (ṣoḍaśāvṛtti yamakam).

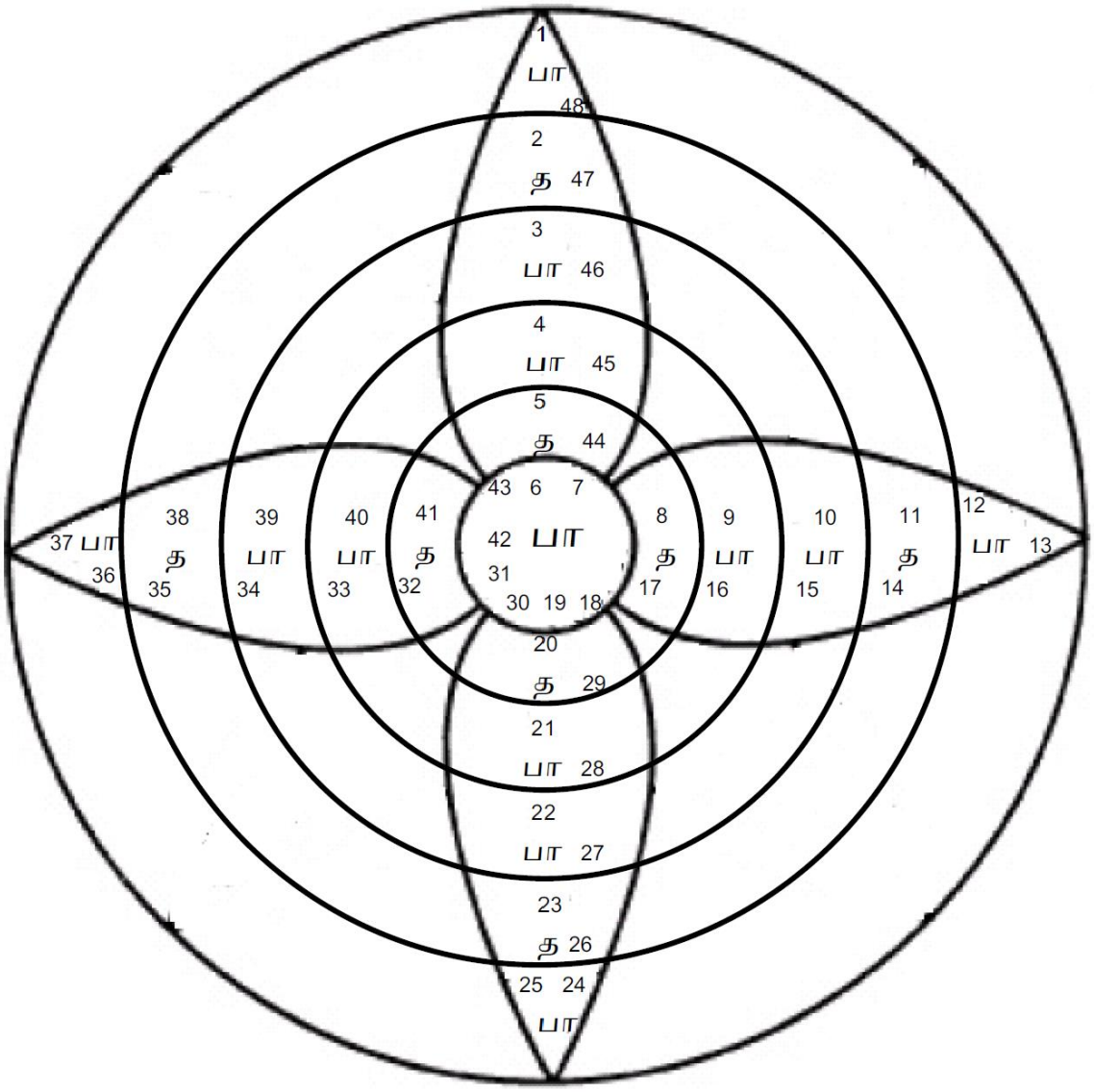
This slOkam can be fitted into the 4-petalled or 8-petalled or 16-petalled lotus chakram with "paa" or "da" at the center. Svaami Deshikan uses two of the three aksharAs making up the word paadukA to create a shlokam with deep meaning.

"paadapa, apaadapa, aapata, paapa, ada, apa, padapa, paada, paa, paada, papad, apapad, a, paapa, da, papa, aada, paa, paada, paa".

Ashtadala bandham



Chaturdala bandham



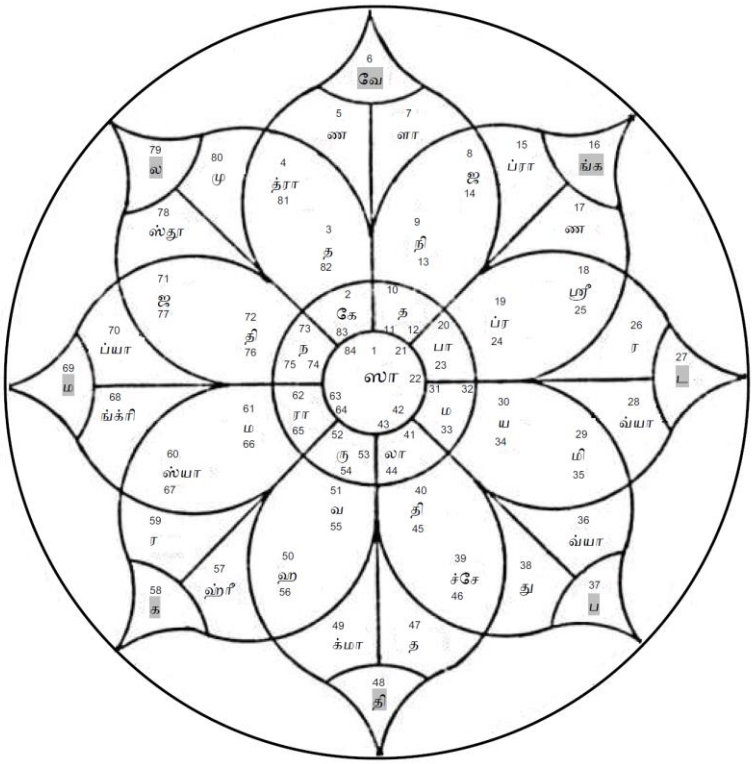
साकेतत्राणवेळाजनिततनिज प्राङ्कण श्रीप्रभासा
साभा प्रश्रीरटव्यामियममयमिव्यापदुच्छेदिलासा ।
सालाधिच्चेद तिग्मा हवरुरुरुवह ह्रीकरस्यामरासा
असा रामस्याङ्घ्रिमप्याजति न न नतिजस्थूलमुत्रातके सा ॥ ३० ॥

sāketatrāṇaveḷājanitatatanija prāṅkaṇa śrīprabhāsā
sābhā praśrīraṭavyāmiyamamamayamivyāpaducchedilāsā .
sālādhicceda tigmā havarururuvaha hrīkarasyāmarāsā
asā rāmasyāṅghrimapyājati na na natijasthūlamutrātake sā .. 30 ..

We go back to the times, when PaadukA was ruling over AyodhyA seated in the loyal court, it spread its splendid effulgence over the whole courtyard - its effulgence of pure knowledge, effulgence of its greatness and fame. The hall is filled with Vedic effulgence and is capable of routing out all foes, that too in a sportive manner in the case of sages, who have totally banished conceit and perception and removing the tendency to indulge in idle prattle. Raama, in this Vishnu form, He extracted the "essence" of the foe, that is, haughtiness and bow (weapon) of the foe. As the fierce fight was going on, it caused a sense of shyness, modesty and defeat, when Raama's elbow power became evdent. The PaadukAs of that Lord recommends the poor, pitiable, people needing help, who bow to the Lord in abject surrender to the feet, which shines in exhilaration.

Wonder of words (citram) in this verse: कवि नामाङ्कित अष्ट दळ पद्म चित्रम् (kavi nāmāṅkita aṣṭa daḷa padma citram) - this includes a lotus chakram with the name of the poet (when reading theletters at the tips of the petals), who composed this brilliant kAvyam (Venkatapati Kamalam). Venkatapati is the other name for VenkatanAthan (Swami Desikan), the author of this brilliant kAvyam. The ladies of the house for worship use this shlOkam on TUESDAYS.

Venkatapati Kamalam (kavi nāmāṅkita aṣṭa daḷa padmam)



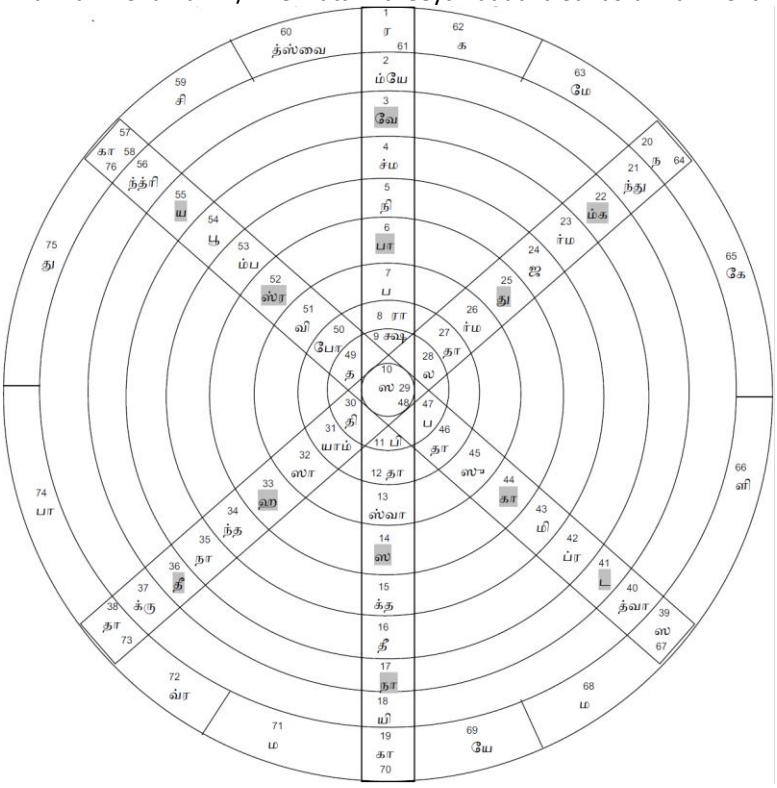
रम्ये वेश्मनि पापराक्षसभिदास्वासक्तधीनायिका
नन्तुं कर्मजदुर्मदालसधियां सा हन्त नाथीकृता ।
सद्वाटभ्रमिकासु तापसतपोविस्रम्भभूयन्त्रिका
काचित् स्वरैगमेन केळिसमये कामव्रता पादुका ॥ ३१ ॥

ramye veśmani pāparākṣasabhidāsvāsaktadhīnāyikā
nantuṃ karmajadurmadālasadhiyāṃ sā hanta nāthīkṛtā .
sadvāṭabhramikāsu tāpasatapovisrambhabhūyantrikā
kācit svaraigamena keḷisamaye kāmavratā pādukā .. 31 ..

Even when the PaadukA strolls at will, freely for pleasure, it will grant the boons to the worshippers, because it is its firm vow to do so. It leads the Lord in the track for decimation of demonic forces, as per His wish, of course. Saadhus in the forest engage themselves in their penance in full confidence that no trouble will arise from demons, merely on seeing the prints of the PaadukAs on the surrounding sands. That PaadukA of such great supremacy has taken seat under the holy Ranga VimAnam only to enable lazy individuals (whose haughty thoughts have made them unfit for yogAs like Karma yogA) to worship and derive the benefit of salvation.

Wonder of words (citram) in this verse: महा चक्र बन्धम् (mahā cakra bandham) - "VenkatanAtheeya--PaadukA Sahasram" is engraved in a Masterly manner in this shlokam by Swami Desikan.

"Kavi-kAvya-NaamAnkiha MahA Chakram" / "VenkatanAtheeya Paaduka Sahasra MahA Chakram"

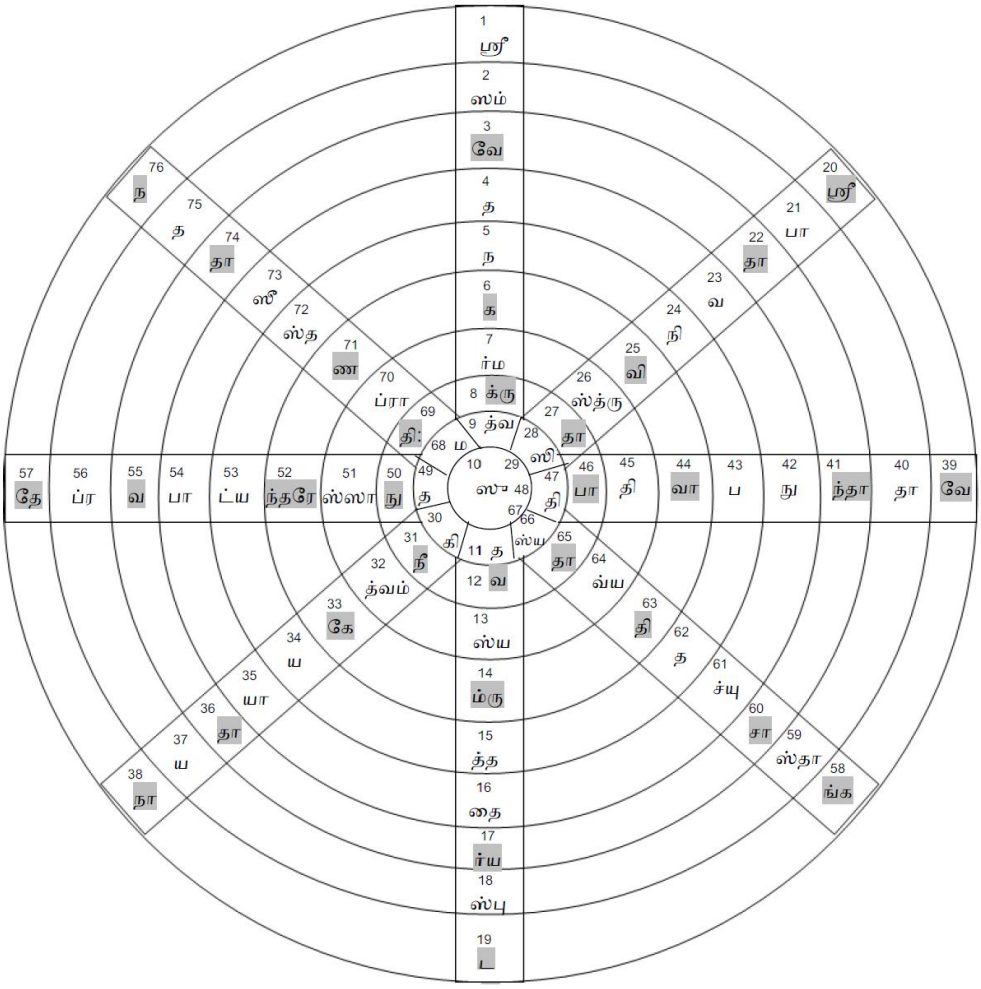


श्रीसम्वेदनकर्मकृद्वसु तव स्यामृद्धधैर्यस्फुटः
श्रीपादावनि विस्तृतासि सुखिनी त्वं गेययातायना ।
वेदान्तानुभवातिपातिसुतनुः सान्द्रेड्यभावप्रथे
अङ्कस्था चाच्युतदिव्यदास्यसुमतिः प्राणस्थसीताधन ॥ ३२ ॥

śrīsamvedanakarmakṛdvasu tava syāmṛddhadhairyasphuṭaḥ
śrīpādāvani vistṛtāsi sukhinī tvaṃ geyayātāyanā .
vedāntānubhavātipātisutanuḥ sāndreḍyabhāvaprathe
aṅkasthā cācyutadivyadāsyasumatiḥ prāṇasthasītādhana .. 32 ..

Oh SrI PaadhukE! You have in abundance the fame of being praised profusely. SitA treats You as life-like treasure. Your greatness is beyond comprehension to the reach of the VedAnthAs. You are an aid, an appurtenance, devotedly engaged in service to Lord AchyuthA. Your walks here and there are worthy of singing in praise; and You are regaled by such praise. May I become Your servant, performing perfect duties that qualify me to reach Your cherished affluence, namely, the kingdom of God!

Wonder of words (citram) in this verse: चतुरङ्ग अष्टाक चक्रम् (caturaṅga aṣṭāka cakram)
The name of the poet (SrI VenkaTanAthan), his earned titles and the name of the Kaavyam composed by him are included in this shlokam, when reading the citram!



कनकपीठनिविष्टतनुस्तदा सुमतिदायिनिजानुभवस्मृता ।
विधिशिवप्रमुखैरभिवन्दिता विजयते रघुपुङ्गवपादुका ॥ ३३ ॥

kanakapīṭhaniviṣṭatanustadā sumatidāyinijānubhavasmṛtā .
vidhiśivapramukhairabhivanditā vijayatĕ raghupuṅgavapādukā .. 33 ..

Hail its victory! Victory to the PaadukA, which, when it reigned over the kingdom, was majestically seated on a gold throne; its contemplation in one's heart, even a momentary recalling of the PaadukA, will confer an effective blossoming of one's faculty of the mind, its worshippers include Brahma and SivA. Victory to that PaadukA!

Wonder of words (citram) in this verse: भिन्न वृत्तानुलोम गोमूत्रिका बन्ध पद्य द्वयम् (bhinna vṛttānuloma gomūtrikā bandha padya dvayam)

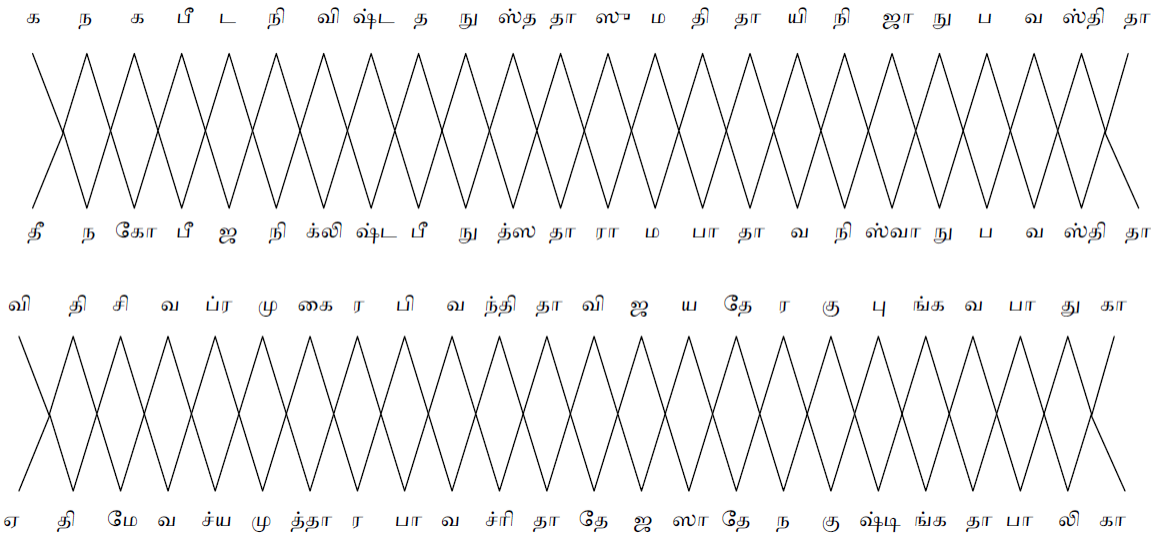
This slOkam is jointly studied with the next (944th) shlokam. These two shlokams form together a type of poetry known as bhinna vṛttānuloma gomūtrikā bandha padya dvayam. When first lines of both shlokams are written, followed by the second lines of the shlokams, we can see that they will form a gomūtrikā bandham twice. (please refer to the picture after the next shlokam).

दीनगोपीजनिक्लिष्टभीनुत् सदा रामपादावनि! स्वानुभावस्थिता ।
एधि मेऽवश्यमुत्तारभावश्रिता तेजसा तेन घुष्टिं गता पालिका ॥ ३४ ॥

dīnagŏpījanikliṣṭabhīnut sadā rāmapādāvani! svānubhāvasthitā .
edhi me'vaśyamuttārabhāvaśritā tejasā tena ghuṣṭiṃ gatā pālikā .. 34 ..

Oh Raama PaadhukA! Innocent Gopi damsels were relieved of grief and fear about re-birth, KamsA's atrocities and seperation from their Lord. Oh PaadhukE! You possess an inherent grandeur that is unsullied because You are not in any want. Your effulgence arises from Your ability to elevate the lowliest to the level of being salvaged. May You please be my Protectress!

Wonder of words (citram) in this verse: भिन्न वृत्तानुलोम गोमूत्रिका बन्ध पद्य द्वयम् (bhinna vṛttānuloma gomūtrikā bandha padya dvayam). This has to be read in combination with the previous shlokam.



धामनिराकृततामसलोका धातृमुखैर्विनता निजदासैः ।
पापमशेषमपाकुरुषे मे पादु! विभूषितराघवपादा ॥ ३५ ॥

dhāmanirākṛtatāmasalokā dhātṛmukhairvinatā nijadāsaiḥ .
pāpamaśeṣamapākuruṣe me pādu! vibhūṣitarāghavapādā .. 35 ..

Oh PaadukA! You see to it that the sacred land You reigned over suffered no grief whatsoever. It was Your great grace. Faultless, effulgent, You had Your court filled with kings, whose affluence was of a faultless nature. You never get satisfied with the bliss that You derive by enjoying close contact with the Lord's feet, nor with the bliss You secure for devotees by way of their enjoyment of the Lord's feet. You have powers to increase the bliss further; and there is no impediment to this role of Yours.

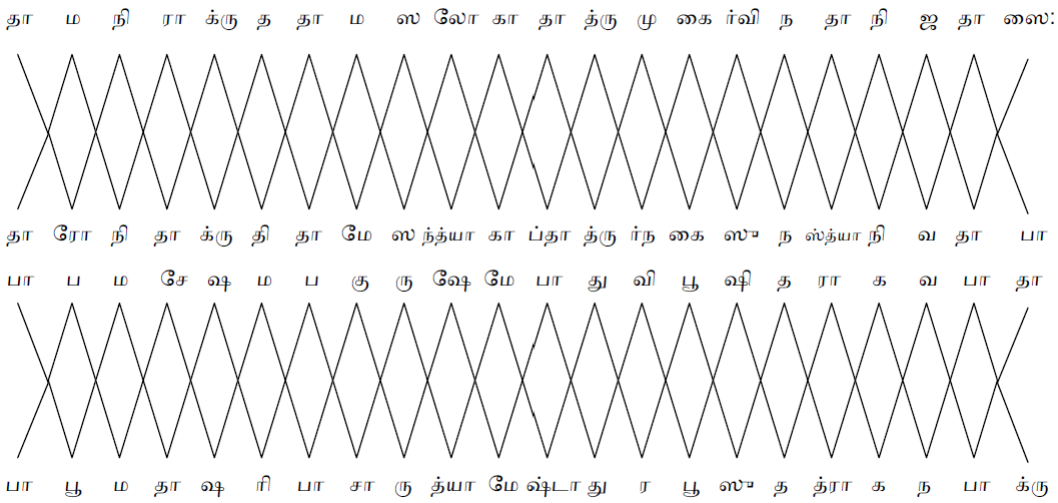
Wonder of words (citram) in this verse: भिन्न वृत्त प्रतिलोम गोमूत्रिका बन्ध पद्य द्वयम् (bhinna vṛtta pratiloma gomūtrikā bandha padya dvayam). This has to be read in combination with the next shlokam.

कृपानघत्रातसुभूरदुष्टा मेध्या रुचा पारिषदामभूपा ।
पादावनि स्त्यानसुखैर्न तृप्ता कान्त्या समेताधिकृतानिरोधा ॥ ३६ ॥

kṛpānaghatrātasubhūraduṣṭā medhyā rucā pāriṣadāmabhūpā .
pādāvani styānasukhairna tṛptā kāntyā sametādhikṛtānirodhā .. 36 ..

Oh PaadukE! You seem not to be entirely satisfied with the intimate attachment with the Lord's feet. With Your lustre and desire, You get power and without any let, You guard this earth with compassion. Without any blemish, You purify through Your luster all the kings of the universe including BharatA.

Wonder of words (citram) in this verse: भिन्न वृत्त प्रतिलोम गोमूत्रिका बन्ध पद्य द्वयम् (bhinna vṛtta pratiloma gomūtrikā bandha padya dvayam). This has to be read in combination with the previous shlokam. For the , please note that the second shlokam has to be written in reverse (pratiloma) in this citram (pratiloma gomūtrikā).



सारससौख्यसमेता ख्याता पदपा भुवि स्वाज्ञा ।
साहसकार्यवनाशा धीरा वसुदा नवन्यासा ॥ ३७ ॥

sārasasaukhyasametā khyātā padapā bhuvi svājñā .
sāhasakāryavanāśā dhīrā vasudā navanyāsā .. 37 ..

The PaadukA was interested in safeguarding the devotee, BharatA, who showed stubbornness in his stand, sometimes even improper. It ventures to protect devotee somehow. It grants affluence. Its ever-anew, charming steps would be impressive. It enjoys the pleasure of the lotus flowers submitted as archana oblations. The PaadukA rules with a righteous mace.

सान्यावनदा सुवराधीशाना वर्यका सहसा ।
ज्ञा स्वा विभुपादपताख्याता मे सख्यसौ सरसा ॥ ३८ ॥

sānyāvanadā suvarādhīśānā varyakā sahasā .
jñā svā vibhupādapatākhyātā me sakhyasau sarasā .. 38 ..

The PaadukA is fit to be worshipped. It is our protector. It is easily sought, easily attained and easily utilized as help. It is like an Empress having authority and controlling powers. A stock-house of pleasure, all round knowledge, it has the Lord at its disposal. It is reputed as protector of the Lord's feet. The PaadukA is my helpmate.

Wonder of words (citram) in these two verses: भिन्न वृत्तानुलोम प्रतिलोम पद्य द्वयम् (bhinna vṛttānuloma pratiloma padya dvayam).

These two shlokams are intertwined: When one reads the 38th shlokam right to left starting from the last letter of the second line all the way to the first letter of the first line, the 37th shlokam is obtained.

तारस्फारतर स्वररसभररा सा पदावनी सारा ।
धीरस्वैरचरस्थिर रघुपुर वासरति रामसवा ॥ ३९ ॥

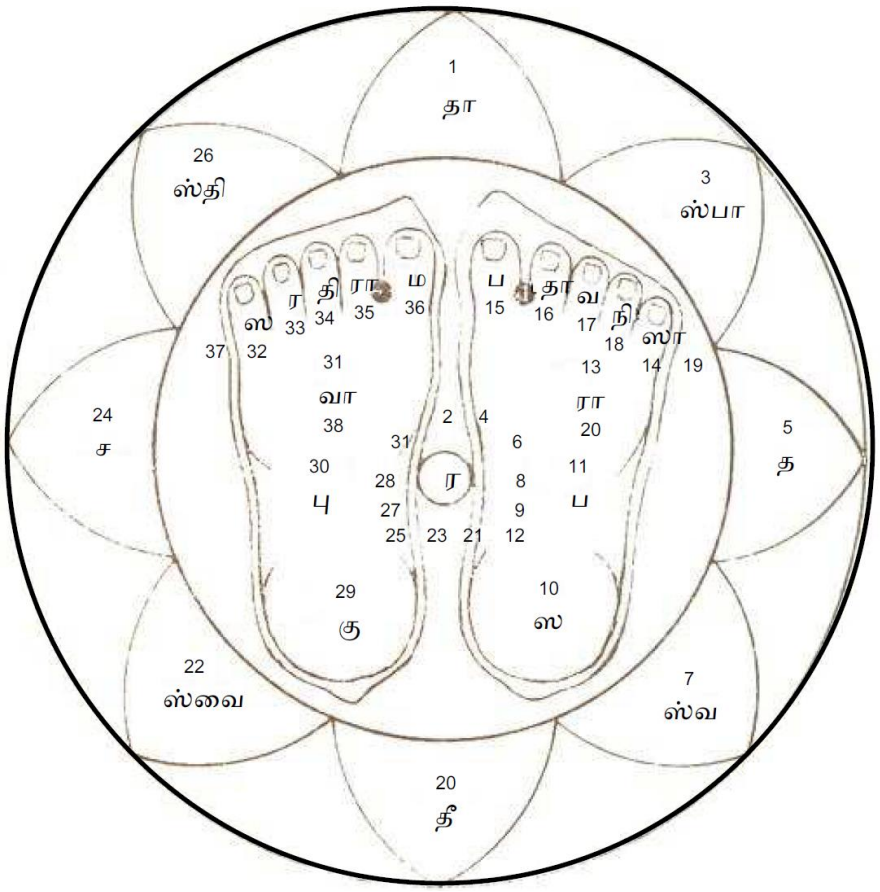
tārasphāratara svararasabharārā sā padāvanī sārā .
dhīrasvairacarasthira raghupura vāsarati rāmasavā .. 39 ..

As a valiant person, a free and independently acting hero, who relishes a firm stay in AyodhyA, SrI Raamaa walks along wearing the PaadukA, which produces a high pitch melody all around, thereby spreading all around happiness.

Wonder of words (citram) in this verse: अष्ट दळ पद्म बन्धम् (aṣṭa daḷa padma bandham) – eight-petalled lotus. This is also named as पादुका चक्र बन्धम् (pAdukA chakra bandham) - as it contains the letters written in the shape of the pAdukA.

Inside the outer circle are 8 petals (KarNikais) of a lotus housing a circle inside that area and inside that inner circle are the 2 SrI RanganAtha Paadhukais with aksharams of the shlokam. In the 10 fingers of the 2 legs are the 10 aksharams of the shlokam, "sarati rAma padAvanI sA" are inscribed.

अष्ट दळ पद्म बन्धम् (aṣṭa daḷa padma bandham)
पादुका चक्र बन्धम् (pAdukA chakra bandham)



चरमचरं च नियन्तुः चरणावनिदम्परेतरा शौरेः ।
चरमपुरुषार्थचित्रौ चरणावनि ! दिशसि चत्वरेषु सताम् ॥ ४० ॥

caramacaraṃ ca niyantuḥ caraṇāvanidamparetarā śaureḥ .
caramapuruṣārthacitrau caraṇāvani ! diśasi catvareṣu satām .. 40 ..

Oh Paaduke! The Lord's feet act in the spirit of the Lord without any separate view; the feet follow the lead of the Supreme Lord, who is the controller and director of all beings. They also help in endowing devotees with the correct knowledge about Moksha, the final goal of Man, the world of Lord KrishNa. You, Oh PaadukA, bring the Lord's feet to the inner compartments of the homes of the good. What a great service it is!

Wonder of words (citram) in this verse: पद द्वय भाग वृत्ति (pada dvaya bhāga vṛtti) – This has the beginning words of the first two quadrants (charama, charaNAvani) once again at the beginning of the third and fourth quadrants of this verse.

(Primary Reference: Sri Muralidharan svaami's compilation of Sri V. Sadagopan svaami's writeup and compilation of the anubhavams of Uttamur svaami and Srimad Andavan, and translations of Sri. V.N. Vedantadeshikan svaami)

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